The
Missionary Intelligencer.

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Milton's Missionary Prayer.

COME, O Thou that hast the seven stars in Thy right hand, appoint Thy chosen priests according to their orders and courses of old, to minister before Thee, and duly to dress and pour out the consecrated oil into Thy holy and ever-burning lamps. Thou has sent out the spirit of prayer upon Thy servants over all the land to this effect, and stirred up their voices as the sound of many waters about Thy throne. Every one can say that now, certainly, Thou hast visited this land, and hast not forgotten the utmost corners of the earth in the time when men had thought that Thou wast gone up from us to the farthest end of the heavens, and hadst left to do marvelously among the sons of these last ages.

O perfect and accomplish Thy glorious acts; for men may leave their works unfinished, but Thou art a God, Thy nature is perfection. The times and seasons pass along under Thy feet, to go and come at Thy bidding; and as Thou didst dignify our fathers' days with many revelations, above their foregoing ages since Thou tookest the flesh, so Thou canst vouchsafe to us, though unworthy, as large a portion of Thy Spirit as Thou pleasest: for who shall prejudice Thy all-governing will? Seeing the power of Thy grace is not passed away with the primitive times as fond and faithless men imagine, but Thy kingdom is now at hand, and Thou standing at the door, come forth out of Thy royal chambers, O Prince of all the kings of the earth; put on the visible robes of Thy imperial majesty, take up that unlimited scepter which Thy Almighty Father hath bequeathed Thee; for now the voice of Thy bride calls Thee, and all creatures sigh to be renewed.

Financial Exhibit for First Five Months.

The following shows the sources of receipts for the first five months of the current missionary year, which began October 1, 1912:

	1912	1913	Gain.
Contributions from Churches	380	481	101
Contributions from Sunday-schools	115	119	4
Contributions from C. E. Societies	318	330	12
Contributions from Individuals and Million-Dollar-Campaign Fund	329	371	42
Amounts	$38,568 54	$49,037 94	$10,469 40

Comparing the receipts from different sources shows the following:

	1912	1913	Gain.
Churches	$10,699 55	$10,423 45	*$276 10
Sunday-schools	1,801 62	1,721 36	*80 26
Christian Endeavor Societies	2,502 70	2,706 52	203 82
Individuals and Million-Dollar Campaign.	10,834 70	27,860 28	17,025 58
Miscellaneous	616 17	730 57	114 40
Annuities	10,550 00	3,850 00	*6,700 00
Bequests	1,563 80	1,745 76	181 96

*Loss.

Gain in regular receipts, $17,169.40; loss in Annuities, $6,700; gain in bequests, $181.96.

We must make better gains than the above if we reach $500,000 by September 30th. More churches are giving, but they are not giving in as large amounts as we could hope. Note there are 101 more contributing churches than last year, but the gifts are $276.10 less. Please forward to

F. M. RAINS, *Secretary*, Box 884, Cincinnati, Ohio.

And they shall bring all your brethren out of all the nations for an offering unto the Lord, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring their offering in a clean vessel into the house of the Lord.

We earnestly request that the churches send in their offerings promptly. The money is much needed for the conduct of the work. From the 30th of September until the first Sunday in March the Foreign Society finds it necessary to borrow thousands of dollars to pay the workers. Interest should not be paid on this money a moment longer than necessary. Please send in what you have on hand, even though the offering is not completed. The money is needed in our Lord's great work.

It will pay to order your Children's Day supplies to-day.

The most sensitive part of many a Christian's anatomy is the pocketbook.

The greatness of America depends upon the magnanimity of its spirit. We will keep our place at the top by taking a tremendous stoop to those that are at the base.

"The March Offering Manual is a marvel of wealth and beauty."—Wm. Ross Lloyd, Flemingsburg, Ky.

During the last six months the Foreign Society has disposed of nearly 10,000 volumes of missionary literature.

"We are campaigning for the MISSIONARY INTELLIGENCER this month."—Miss Grace A. Taber, Pasadena, Cal.

"Where the Book Speaks," by A. McLean, is being used in the correspondence missionary courses of the Episcopal Church.

We suggest that friends study carefully month by month the financial exhibit on the second page of the INTELLIGENCER.

You will bless your church by raising a club of subscribers in it for the MISSIONARY INTELLIGENCER. It grows better all the time.

The only share that the Christian business man can have in the evangelization of heathen lands is through the foreign missionary.

The Society has recently received an annuity gift of $1,000 from a friend in Indiana and also one of $500 from a friend in St. Louis, Mo.

W. E. Parlette, of Lima, Ohio, writes: "THE MISSIONARY INTELLIGENCER ought to be read by all. I think it is the richest magazine published."

Mrs. Maude W. Madden, of Tokyo, Japan, has a fine article on silk culture in the January issue of *The Normal Instructor*, the National School Teachers' Journal.

Recently a friend sent $5,000 as a direct gift for the work of the Foreign Society. We are hoping that many friends will remember us in a liberal way like this. The money is greatly needed to prosecute the enterprises we have in hand.

W. C. BOWER,

of Transylvania University, new professor of Sunday-school Pedagogy and Social Ethics. Professor Bower also teaches Missions and has recently led the Faculty and student body in a very successful campaign of missionary education which culminated in the financial support of Miss Kate Galt Miller's school in Wuhu, China. This support is $600 a year.

We are receiving annuity gifts from time to time, but the number should be much larger. Let us know if you have any suggestions. Ask us for annuity literature.

The following from E. B. Scofield, Indianapolis, Ind.: "The INTELLIGENCER is a great monthly. The March Offering Manual is convincing, convenient, and timely."

We have recently received a direct gift of $1,000 from a friend in Ohio, who does not desire his name to be made public. He has been a liberal supporter for many years, and his interest increases as he grows older.

MISS LULU SNIDER, OF MUNCIE, IND.,

who has recently gone to China as a missionary of the Foreign Society. Miss Snider is a graduate of Transylvania University. The Muncie church supports her as a Living-link.

The giving of Protestant Christians in America for all religious purposes averages less than five cents a day each! Religion is by far the cheapest thing we have in our land.

H. A. Pearce, Pryor, Okla., writes: "My wife found a MISSIONARY INTELLIGENCER in the waste-basket, where it had accidentally fallen. She said, 'Why, here is solid gold in the waste-basket!'"

"I have never, I believe, seen so much heart-searching and prayer in preparation for a missionary offering as there has been of late in the Mayfield congregation."—J. J. Castleberry, Mayfield, Ky.

We urge the churches to be prompt in forwarding their offerings. The money is needed. The success of the work depends upon the vital interest of the churches and their readiness to supply needed funds.

"Enclosed find our offering. It is our first one, as we have just organized the first of the year. We are located on Fidalgo Island, still under the direction of the A. C. M. S."—J. H. Harmon, Anacortes, Wash.

The aim is for at least $100,000 for Children's Day, Sunday, June 1st. The Sunday-schools came within $7,250 of this amount last year. If we gain as much this year as last we will go way beyond the mark.

The receipts for February amounted to $19,346.10, a gain of $4,435.79. There was also a gain of 78 contributing churches for Foreign Missions. The individual gifts show a gain of $7,894. It was a good month.

The Foreign Society has a number of sets of good colored maps of all our mission fields with stations marked. These maps are four in number and are 24 x 40 inches. They are mailed at the very low price of fifty cents a set.

The majority of our people feel their obligation to pay the preacher and the fuel and light bills, but they disclaim to themselves if not openly any real responsibility to give the gospel to the world. Over 4,000 of our churches last year gave nothing to the cause.

We have recently received some fine subscription lists for the INTELLIGENCER. Nelsonville, Ohio; Hastings, Neb.; Carthage, Mo., and Washington Ind., have each formed clubs of fifty or more subscribers. Why not do the same in your church? Write for terms.

Some years ago L. B. Haskins, minister of the church at Palestine, Texas, baptized Mrs. J. E. Moody, recently appointed a missionary of the Foreign Society. Now the church to which he ministers will support Mrs. Moody in India as their Living-link missionary.

We are enabled to report more than 200 additions on the foreign fields each month by our missionaries. This is no mean result, but it is only a tithe of what is being done by ninety-nine schools, twenty-four hospitals, 273 Sunday-schools, 150 churches, five Bible col-

leges, besides four printing-presses, and an evangelistic and teaching force numbering more than one thousand. We have great reason for rejoicing over the far-reaching work that is being done.

The students of Eureka College have reached the Living-link rank in the Foreign Society. They have signed in pledges $787 for the first year. These pledges are to run over a period of five years. This is a heroic step. The pledges are to build an institutional church in Tokyo, Japan.

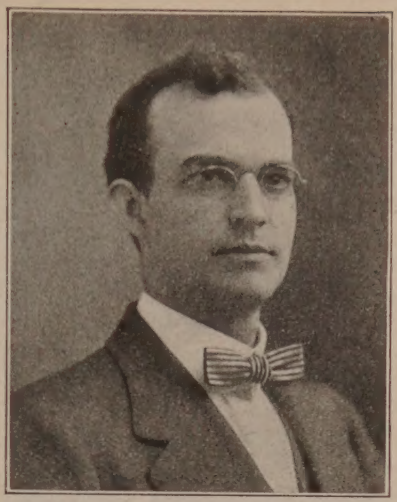
A. H. Seymour, pastor of Arlington Church, S. D., in sending the church offering of $58, says: "It did not seem possible that we should do so well with our reduced membership. This is the eighteenth March offering I have taken in South Dakota, and I think the total must be close to $1,000.

No one has any excuse for being behind the times in missionary information these days. A preacher should be up to date and practical in his missionary arguments and illustrations. There is no use trying to interest a man in an old flint-lock gun when there are Winchesters and Savage rifles on hand.

The Foreign Society has recently received $651.60 from the estate of the late Miss Mary Hardin, Harrodsburg, Ky. This amount will more than provide the salary of a missionary for a whole year. Every disciple should remember the cause of world-wide missions in his or her last will and testament.

Each child should be taught to give independently from the giving of the head of the family. Children in the best Christian homes often grow up without any conception of stewardship because the father does all the giving for them. A father can no more do all the giving for a child than he can do all the praying for him.

Texas Christian University lost its files of the MISSIONARY INTELLIGENCER when the buildings burned. The librarian is very anxious to replace these volumes. It would be greatly appreciated if any person able to spare numbers prior to 1910 would send them to Miss Nell Andrew, Librarian, T. C. U., Ft. Worth, Texas.

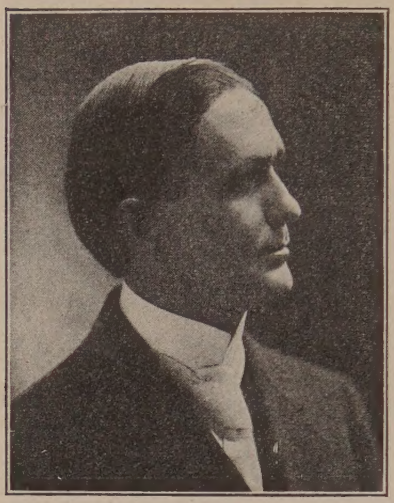


O. G. BEANS, OF WHEELING, W. VA.,

who is doing some excellent volunteer work as a district laymen's secretary of the Foreign Society. Mr. Beans is a busy and successful business man, but devotes, at his own expense, much of his time to the missionary interests of Ohio and West Virginia. Wherever he goes he enthuses and stirs the churches to greater missionary zeal.

All the Christian churches in Sendai, Japan, have been holding an "early dawn" prayer-meeting every morning. They meet at 5.30. They expected to keep this up for a month. They feel that their work has not been prospering as it should and are calling upon God for a revival in their hearts and a new consecration in their lives.

W. O. Moore, of Indianapolis, Ind., writes that he was delighted with the last issue of THE INTELLIGENCER. In fact, he looks anxiously forward to the coming of every number. The editors aim to make THE INTELLIGENCER indispensable to the friends of the work. Their ambition is to make it the best magazine of its class in the world.



J. A. BARNETT,

pastor Third Christian Church, Danville, Ill., who has recently led his church to become a Living-link in the Foreign Society. The $600 was over-pledged and both the pastor and congregation are very happy over the result.

One of the greatest problems of the pastor's missionary work is to get the whole congregation to give for the work. This is not only due the work, but also the people. The spiritual life of Christian people depends upon their participation in the full program of Jesus. It is just as necessary to spread out giving over the whole congregation as it is to preach or conduct a prayer-meeting.

A strong young man, who is preparing for the foreign field, finds that he is sadly handicapped by an educational debt. He wishes to go out to the field soon, but feels the necessity of paying the debt first. If some one interested in the work could advance him this money and allow him to pay it back gradually, it would be a great help to him in getting to the field.

One good man writing to the Mission Rooms says: "I am chairman of a board of elders who understand that the church is called on to preach the gospel everywhere and to every creature as much as it is called upon to worship on the first day of the week. Every elder of every church should see what he is called to do in extending the gospel to all the world. He should see that no church can be a church of Christ and be void of the missionary spirit."

Mrs. James Lediard, mother of our missionary, Miss Mary F. Lediard, died suddenly at her home, Owen Sound, Ontario, Canada, on February 14th. Mrs. Lediard was president of the Ontario Christian Women's Board of Missions and a greatly beloved leader in the work. Her husband was one of the pioneer preachers in Canada. Miss Mary Lediard is home from Japan on furlough and was campaigning for the Foreign Society at the time of her mother's sudden death.

If you desire to combine rest, recreation, study, and spiritual uplift in your vacation this summer, plan to attend one of the conferences held by the Missionary Education Movement. One of these conferences is capable of marking an epoch in your religious life. Lake Geneva, Wis., is very accessible for our people in the Central States. It is only eighty miles from Chicago. The expense is very moderate, and the value received exceptional. See announcement on another page.

Miss Kate Johnson, of Tokyo, Japan, writes about the book *Among Central African Tribes,* by Secretary Corey: "I thank you for the book you sent me. Everything in it is intensely interesting, and its value to Africa especially and to all missions in general can not be estimated. Our Japanese Christians listen in amazement to the things told therein, and I doubt not that their increased thoughtfulness and self-sacrifice were augmented by the thought of gratitude in the hearts of those black brethren."

S. S. Hough, Foreign Secretary for the United Brethren Board, has just returned from a trip to Sierra Leone, West Africa, where he has visited the missions of his church. He writes: "This trip has given me a new Africa. It is now very real. The difficulties are

greater than I thought. The church can not evangelize Africa unless she sends out missionaries who know how to pray and apply the sword of the Spirit. Then we must back these workers up with triumphant, conquering prayer."

The church at Jacksonville, Ill., supports the Luchowfu (China) hospital and dispensary at $1,000 a year. Clyde Darsie, the pastor, sends some interesting information:

For regular hospital work per year,	$565 93
For dispensary per year	434 10
Total cost of hospital per year ..	1,008 04

Total patients treated last year, 17,530.

To show how much further a dollar will go in mission hospital work in China than in hospital work in Jacksonville, compare these figures with those of Pasavant Hospital, which cared for 564 cases last year at a cost of over $20,000.

We are very much delighted with the new Children's Day Exercise and are certain the schools will be pleased also. Professor Duncan has done a fine piece of work in preparing it. The title is "The Cry of the Nations." The last half of the exercise is devoted to the life of G. L. Wharton, pioneer missionary to India. At the close is a little exercise to be used in connection with the unveiling of this great missionary's portrait. A fine large lithograph of Brother Wharton will be presented to each Sunday-school that will use it in this way.

The church at Ashland, Ohio, becomes a Living-link in the Foreign Society. Frank D. Draper is the minister. He introduced a "SELF-DENIAL BOX." This box is placed in each family in the church. On one side of the box is printed the following: "One hundred families giving $6 each will make the First Christian Church of Ashland a Living-link. Why not support our own missionary on the foreign field?

"This can be done by each member of each family laying by in store weekly their denial money as the Lord has prospered them, for the salvation of the heathen."

L. B. HASKINS,

pastor of the Christian Church, Palestine, Tex., which has become a Living-link in the Foreign Society. Both pastor and people are very happy in the advance step.

The Foreign Society has lost a loyal friend by the death of Mrs. Maggie C. Ferguson, Lexington, Ky., on January 16, 1913. Mrs. Ferguson was sixty-four years of age, and since girlhood was a member of the Christian Church. In recent years she has made real growth in spiritual affairs. She gave $2,500 to build a house for Dr. A. L. Shelton, missionary of the Foreign Society in Batang, Tibet. She left $2,000 to the Central Church, at Lexington, and $2,000 and some jewels to the Christian Women's Board of Missions. She was greatly interested in Christian missions. Mrs. Ferguson was a sister of our beloved B. F. Clay, of Idaho.

Here is a good investment for some one. The mission steamer *Oregon* on the Congo needs lighting and searchlight equipment. Without a small searchlight it is very dangerous and practically impossible to run the steamer on the rivers after night. Thus much time is lost, and when it happens that night comes on before a proper landing-place has been reached, the missionaries and crew often face grave danger in navigating the steamer. A dynamo and electric lighting

Yoshi Tada (age, 14) needs $50 a year for support. She is a very bright child. She has been with Miss Kate Johnson for six months, and as yet no one has volunteered to care for her.

outfit can be provided for $100. This will furnish light for the needed searchlight and also illuminate the whole steamer. This would be a great help to the work. We believe some one will provide for this need.

There has never been a special missionary campaign that has aroused the deep interest resulting from the Livingstone centenary. The Protestant churches throughout the world have celebrated the memory of this great African missionary. Our own people have not been behind in this great movement; 3,000 portraits of David Livingstone were sent out to our Sunday-schools for the portrait-unveiling exercise on Sunday, March 16th. The Foreign Society has furnished large quantities of literature to the pastors and churches for use during the celebration season. There has been a keen demand for Blaikie's "Life of Livingstone" and other books. The results of this great united campaign are bound to include a more abiding missionary passion among our people.

Wm. Elliott Griffis, the great Orient student and writer, who spent so many years in Japan in educational work, writes as follows about Mrs. Laura D. Garst's new book, *A West-Pointer in the Land of the Mikado:* "Bravo! You have told a good story, and well worth the telling, of a Christian hero. On this morning, forty-two years ago, at this very hour, I rode into Fukui escorted by twelve samurai, to begin my educational mission, and well do I celebrate the anniversary by writing you of my admiration of your cheery book, which is sure to inspire others to 'the war in which there is no discharge,' to which the Master calls. Your book is rapid in movement, as suits the story of a soldier, and the style crisp, lively, sparkling. It deserves ten thousand readers even for this very month, for the lion and the lamb dwelt in your hero-husband."

Mrs. Laura D. Garst, of Des Moines, field secretary of the Foreign Society, has been doing some excellent institute work for the Foreign Society during the winter and spring. She has been accompanied during part of the time by Mrs. Bruce L. Kershner, of the Philippines, and part of the time by Miss Mary Lediard, of Japan. It has been Mrs. Garst's plan to spend the larger part of a week with a church, speaking each night and holding conferences with the pastor and people. She has greatly helped the people by her strong addresses, informing conferences, and winning personality. Mrs. Garst spent a number of years in Japan, and her oldest daughter, Gretchen, is now in that field. She speaks from experience. The churches where she has gone have learned to love her and have been greatly helped by her visits. Besides lifting the whole missionary atmosphere of the churches, Mrs. Garst has led a number of churches to become Living-links.

M. G. Long, of La Fontaine, Ind., writes in regard to the Livingstone Centenary Celebration: "I want to thank you for calling our attention to and furnishing the program for the Livingstone centenary. We used the monthly proram in our Bible school, and yester-

day we combined the school and the church services. The primary department had charge of the unveiling of Livingstone's portrait; I followed this by a sermon on Livingstone. The congregation, which was very large, seemed deeply impressed, especially the young people. My older boy, Newell, eight years old, said, 'Papa, I felt like crying.' Our congregation, including the Bible school, is richer in faith and good works because of this celebration. A number of our members are reading the Life of Livingstone. May God's richest blessing rest upon the Foreign Christian Missionary Society for this educational work in this very important phase of the Kingdom of God."

Soon after the Foreign Society received the news of Mrs. Eldred's death on the Congo, a cablegram was sent asking Mr. Eldred to leave Longa and go to Bolenge with the other missionaries until reinforcements came. It was thought that the loneliness of the isolated station would be too much for Brother Eldred to bear. A recent letter from him runs as follows: "Your cable was received. I truly thank you all for the sympathy, and hope you can soon send the much-needed reinforcements, but as for leaving the work at Longa and going to Bolenge, I can not do that. My first reason is that Longa is the worst hampered by the Catholics of all the stations. From the first, and repeatedly since, they have spread the report that the Protestants would be driven from Longa. We have had bitter opposition from them. The Longa church is beginning to have larger faith and a greater realization of their strength in the hands of the Master. To leave them at the mercy of their foes is more than I can do. My second reason is that to go to Bolenge would mean to rest. This would be to me a great punishment. I must not be left idle and thus tempted to brood over my great loss. I admit that the work is too heavy for me or any one man, but as long as I am doing what I can of it I shall be the happier, and therefore the healthier."

Photo of a Congo woman showing tribal and ornamental cicatrices, or knife-markings. In the distant region of Efutu, beyond Lotumbe, R. Ray Eldred and Secretary Corey found the women marked in a similar way. The hair is braided in innumerable small plaits and hardened with palm oil and camwood powder. The hairpins are of steel forged by the village smith.

We are firmly convinced that the blanket or *omnibus* plan of missionary offering is, as a rule, unsatisfactory not only to the missionary interests, but also to the local church. It may seem an easy way to make one broad blanket generalization of "Benevolence," and seek a single "omnibus offering" for all interests, thus getting missions out of the way, but in its results the plan has been tested and found wanting. The trouble with the plan is that it goes from one extreme to the other—from the largest number of specialized appeals to a generalization so broad as to amount to nothing more in the minds of most men than a vague abstraction. The churches need the concrete appeal and strong presentation of definite, particular work. There should at least be two great seasons of appeal in the churches, one for home and one for foreign work. Each of these two kinds of work are too big to be jumbled together in a blanket appeal. Even in the case of well-organized and developed churches having introduced weekly giving, we are profoundly

of the conviction that great days or seasons should be observed in which the concrete claims of the definite types of work should be presented.

Charles Dickens said that without a love for good books the richest man is poor. The converse is equally true—the love of good books makes the poorest man rich. There are no books so well worth reading as the great missionary books. The "best sellers" are usually novels. Those who wish information concerning the greatest work in the world will find it not in a romance, but in the literature showing what the men and women who have gone to the ends of the earth at the call of God are doing.

EIGHT NEW LIVING-LINKS.

Five new Living-links report from the Southland, as follows: Birmingham, Ala., H. P. Atkins, minister; Augusta, Ga., Howard T. Cree, minister; First Church, Jacksonville, Fla., J. T. Boone, pastor; Second Church, Jacksonville, Fla., Claude E. Jones, pastor; and also Col. W. S. West, Valdosta, Ga.

From the Northland we are enabled to report three new Living-link churches, as follows: Nelsonville, Ohio, W. H. Boden, minister; the Third Church, Danville, Ill., J. A. Barnett, minister; Glenville Church, Cleveland, Ohio, O. L. Hull, pastor. These new Living-links have all been reported within two weeks.

These churches have all had their local problems. They have now come to a larger life. They see the world in a new perspective. We all rejoice in their larger fellowship. If eighty new Living-link churches should report, it would not be beyond our ability, but it would be an inspiration to the Christian world and a prophecy of an earlier day for Christ's universal reign.

A UNION MEDICAL COLLEGE IN CHINA.

One of the most satisfactory union mission movements in China is the plan for a union medical school in Nankin, China, in which seven different mission boards are uniting. Our own mission is to have a share in this splendid move. It will be interesting to quote from one of our medical missionaries in China: "For all these years each medical missionary has been training his own assistants in medical work and trying to raise up worthy doctors for China. Each doctor in turn has attacked the problem, only the more keenly to realize the hopelessness of one man trying to impart an adequate knowledge of anatomy and medicine to his students. Each doctor is doing sufficient medical work for two men. It is impossible to add teaching in the whole field of medicine to his work. Nothing but a band of men in a well-equipped medical school can do this. No one missionary society is equal to assuming the financial burden or supplying the teachers. *It must be a union work.*"

Now that China is establishing her own medical schools, it is all the more necessary to train Christian Chinese men to be Christian doctors.

EPOCH-MAKERS OF MODERN MISSIONS.

Carey E. Morgan, writing to the author, says: "Your book compels me to try harder than ever to help in the world-work of Jesus. I am sure many others will find it so, for the truth made concrete in such heroes of the faith is bound to grip the hearts of men."

Joseph C. Todd, pastor of Indiana University, writes: "I have just been reading 'Epoch-Makers of Modern Missions' and desire to express my appreciation of the lectures. They have been of much inspiration to me. The cause of missions is the one great work of the church. There seems to me to be no such thing possible as a non-missionary Christian. 'Non-missionary' and 'Christian' are two mutually exclusive terms."

"Epoch-Makers of Modern Missions" consists of a series of lectures delivered in the College of Missions by President McLean and published at the request of the Christian Woman's Board of Missions. There are sixteen lectures in the book. The pictures of the missionaries add much to its interest and value.

MRS. M. E. HARLAN.

MRS. M. E. HARLAN.

The report of Mrs. Harlan's death will bring sorrow to tens of thousands in our Israel and to many beyond our borders. As a wife and mother, as a member and worker in the local church, as secretary of the Christian Woman's Board of Missions, she did her part faithfully and well. Mrs. Harlan was a safe counselor, an effective public speaker, and a wise administrator. Her heart was in the work of the Kingdom. Before going into the operating-room she sent word to Abram E. Cory to the effect that she hoped to be permitted to live, that she might assist in the Two-Million-Dollar Campaign, and if not, she hoped to be able to help from the other side. The sympathies of a great host will go out to the two sons, now doubly orphaned, and the Christian Woman's Board of Missions, and to the College of Missions, and to all others who mourn their loss.

EDITORIAL.

Making Progress.

We are now in the midst of the March Offering. This is written on March 20th. More churches are giving so far than last year. Many new Living-links are being enrolled. Eight were registered in one week. Words of encouragement come from every quarter. There is a growing appreciation of the co-operation of our churches in making Jesus Christ known to the ends of the earth. Our people are coming to speak where the Book speaks on the subject of missions as upon other questions. The churches are anxious for a larger and a more worthy task than they have heretofore assigned themselves. They are not satisfied with the routine and humdrum of church life that has characterized many of them in the days of the past. They have come to a new and larger religious life. There are new standards and more worthy ideals before them. Old churches and well-to-do churches are making their first offerings to the missionary cause. The congregations that have been standing loyally by the work year by year are increasing their gifts. There is a steady increase in the individual gifts. Altogether, we feel hopeful.

Let us be careful lest we become over-confident. Here is one of our chief dangers. It is important that the churches respond with their gifts promptly. The money is needed *now!* Do not delay a single day in sending all you have on hand. Tardy pledges can be collected and sent later.

Some churches have deferred their offerings for better weather and, in the country, for better roads. We ask these to swing into line next Lord's day if possible. There is no time to be lost now. The missionary year is rapidly passing. The call of the missionaries on the field is to us the voice of God. They recognize the deep and widespread need on every hand. Missionaries, overburdened with responsibility, are staggering under the heavy weight. We hope every church will come to their relief *at once*. Please bear in mind that the mark before us is $500,000 for the year. In our good cheer, with a multiplicity of duties upon us, let us not forget the watchword.

We are sure of a great season of rejoicing at Toronto during the National Convention. The joy will not be ours unless we do our part well. We want to make a favorable impression upon our sister Government upon the North. Nothing will speak louder and more certainly than a good report for the world's evangelization.

We are making progress, as we have during the past years, but the growth is not as large as we could wish.

The Need of a Separate Missionary Treasurer in the Local Church.

The churches are coming more and more to recognize the need of a distinct secretary-treasurer to look after the missionary funds of the local congregation. The Laymen's Missionary Movement strongly advises this. There are two strong reasons for such a separate treasurership.

First. The division of labor makes it wise. The regular church treasurer has his hands full with the current expense account without being hampered with the details necessary in handling the missionary funds. There is enough work connected with each department if properly cared for to occupy the spare time of one man.

Second. Efficiency usually necessitates a separate missionary treasurer. This is no reflection on the church treasurer. He has before him constantly the need of local expenses and the problem of meeting it. He can not well have two urgent matters on his mind at once, and do justice to each. He is handicapped somewhat, too, in keeping the claims of both local expense and missions before the people at the same time. By far the best plan is to have the regular church treasurer free to keep track of and push local expense funds, while a separate missionary treasurer does the same for the mission funds. In this way the missionary interests of the church will receive proper recognition and care. The missionary treasurer will be quite as anxious that the church fulfill her obligation to the support of missions as is the regular treasurer that she looks after local support.

Thus the interests will be kept in symmetrical relation. The use of a missionary treasurer also precludes the sad temptation which comes sometimes to use missionary funds temporarily for local needs, a temptation which, if yielded to, not only often leads to the misappropriation of funds, but is disastrous to the missionary integrity and interest of the church. Where weekly giving has been introduced, the need of a separate missionary treasurer is doubly evident. Not only is the necessary treasurer's work greatly increased in such cases, but the idea of the duplex envelope calls for a separate treasurer to look after the missionary end of the perforated envelope after it is torn in two.

The Joy of Making a Church a Living-Link.

The writer has recently visited a number of churches to aid the pastors in making their churches Living-links in the Foreign Society. The three more recent are Wellsville, Ohio; Nelsonville, Ohio, and Third Church, Danville, Ill. The experience has been so joyous for the churches and pastors, as well as for the visiting secretary, that it is worth noting. A few outstanding facts have made a deep impression on the writer's mind.

First. It is not a difficult task to make any church of fair strength a Living-link church. We firmly believe that in the great majority of cases, if the pastor has his heart set upon it and plans and prays with such a goal in view for from three to six months, it can easily be accomplished. In each of the three cases mentioned the time was shorter than three months. Education is what the people need, and a few months of this on the part of the pastor and a few of his spiritual ones will accomplish the result.

Second. The assuming of a Living-link in the foreign field is one of the rarest spiritual uplifts that can come to a church. Each pastor of the above three churches declared that the victory attained in assuming the support of a missionary was the greatest experience that ever had come to the church. The joy of the pastor and people on these occasions was full of exhilaration and spiritual satisfaction. The greatest tide on which to lift the life of a church is the missionary tide. When you get a large

part of the people interested in the most unselfish of tasks—world-wide missions—you have them warmed and enthused for every other worthy task within the realm of church work.

Third. Assuming a large task in lands beyond the sea means encouragement and inspiration for larger tasks in America. No better thing can be done for home missions than undertaking worthy things abroad. The greatest home missionary churches are the churches that do great things for foreign missions. Among our people the premier home mission churches are almost without exception those that are Living-links in the foreign work. What great numbers of the churches need is to be startled into knowledge of what they can do by undertaking something worthy and unusual. Occasionally reference is made to the Living-link churches, as though they were, as a rule, lop-sided in their giving. This is far from the truth. We venture to say that the most symmetrical, liberal, missionary churches we have are those that support a missionary on the foreign field. Occasionally a church takes a year or so to bring up to a high level its home missionary offerings after becoming a Living-link in the foreign field, but it is sure to come. It is a significant fact that nearly one-third of the total church receipts for general home missions comes from the Living-link churches.

Fourth. The value of careful, organized missionary educational campaigns. Besides the work of the pastor in each of the churches mentioned, two of the congregations held a week's missionary institute under the direction of Mrs. Laura D. Garst. Her enthusiastic addresses and careful missionary instruction were large factors in reaching the Living-link ideal. Special missionary campaigns are of great value. They are as essential to missionary revival as evangelistic services are to the adding of souls. If a missionary or special leader are not available, these campaigns can be conducted by the pastor himself. There is need of special seasons of education and appeal for both home and foreign work.

The Every-Member Canvass and the Duplex Envelope.

In the February number of the MISSIONARY INTELLIGENCER we published an article entitled "The Duplex Envelope," in which we contended that this kind of envelope was not an end, but a means, and that its introduction into the missionary plans of our churches without careful preparation and a consistent every-member canvass did not result in increased missionary giving. We are in receipt of a letter from the secretary of the Duplex Envelope Company in respect to this very matter, which is very interesting. We quote from his letter:

"The position of this company is unequivocal. While we have all these years been urging the value of the system as a means of promoting liberal and regular offerings to missions, we have never failed to point out that it is only a means—a tool, which, like every other tool, must not be expected to use itself, but must *be used,* in order to accomplish the end in view. . . . The words that have been our slogan year after year are, 'Not anything runs itself, unless it is running downhill.'"

In our article in the INTELLIGENCER we stated that the matter of greatest importance was not the introduction of the duplex envelope system, but rather the *every-member canvass for a definite pledge for missions on the weekly plan.* Of course, where this is done the duplex envelope would naturally be used as the collecting device for the offering, because it is the best possible device where contributions for missions and church expenses are made weekly. In this connection we quote again from the statement of the secretary of the Duplex Envelope Company. Referring to a standing advertisement, he says: "You will note that in the event a church which adopts our duplex envelope system does not find its missionary offering in-

creased, without any decrease in the offering for local support, we agree to supply envelopes for the succeeding year without any charge—*the only condition being that the Duplex Envelope System shall be launched with an Every-Member Canvass for Missions as outlined in the 'Manual of Missionary Methods,' by J. Campbell White.* (Laymen's Missionary Movement.)

This is exactly what we have stated again and again. The Every-Member Canvass for Missions, properly conducted, is the best means for increasing missionary giving known to the Christian world to-day. The above conditions on which the duplex envelope people offer to furnish free envelopes to a church are absolutely safe. We are sure they have never been obliged to redeem their promise. The Foreign Society could make the same promise with absolute safety. We are confident that any church introducing weekly giving for missions with the carefully-organized and conducted Every-Member Canvass advocated by the Laymen's Missionary Movement will undergo a missionary revolution. Not only will the offering for all missionary purposes be largely increased, but a great spiritual uplift will come to the church. On the other hand, we are as firmly convinced that the introduction of weekly giving for missions in the average church without careful preparation and a thorough canvass for pledges will yield very disappointing results and be far less effective than the observance of the missionary days with an annual offering and the education and appeal which necessarily accompany such a plan.

At the invitation of a number of our ministers the Foreign Society has aided in some systematic every-member canvasses for weekly giving for missions this year. Two missionaries have been sent to each church desiring the campaign. These workers have stayed a week helping the pastor to conduct a strong campaign of missionary education. At the close of the week a canvassing committee has been selected with great care. On Sunday, which has been made a great missionary day in every department of the church, the every-member canvass has been launched with the idea of completion during the week. In every case there has been a large increase in the offering for all missions and a fine spiritual uplift to the church. The offering in each case is paid in through the duplex envelope.

Stanford, Ky., is a splendid example of what can be done with this sort of effort. The pastor, D. M. Walker, preceded the campaign with about a month of preaching on missions and the plan of weekly giving. This was followed by the week with the missionary team. The canvass was launched on Sunday and systematically pushed, the idea being to get a weekly pledge for missions from every member of the congregation. The result was splendid. When the canvass closed, $1,200 had been pledged to all missions for the year. The people had gone far beyond what most of them had dreamed of, and were happy. The pastor, who had prayed and toiled so hard for the success of the campaign, was happier still. Last year the contributions of the Stanford Church and Sunday-school for home and foreign missions were $214.94. The result this year was obtained by a long, carefully-prepared campaign, ending in a thorough every-member canvass. With such leadership, plans, and work, we believe similar results can be secured in any church.

We repeat what we said before in the INTELLIGENCER:

"Weekly giving for missions is Scriptural. Being such, it must have a worthy basis of preparation. The correct order is:

"First. Educational Campaign on missions.

"Second. The thorough Every-Member Canvass for a definite pledge for missions on the weekly plan, using the duplex envelope or some similar plan for missionary payment."

What church ever managed to successfully introduce weekly giving for local expenses without a careful canvass of the membership? Is it to be hoped that the more difficult task of getting people to give weekly for missions can be accomplished without similar effort?

CONTRIBUTED ARTICLES.

Our Friend, the Telegraph Operator.

J. C. OGDEN

Let me introduce you to Mr. Lee, of Batang, Eastern Tibet. He was telegraph operator for the Chinese Imperial Government in 1910-1911. He has a fine face, which bespeaks a good heart. The first days after he came to Batang this Chinese gentleman came to our homes and showed his friendliness toward us and Dr. Hardy.

Mr. Lee was educated in Chentu, West China, under the Confucian and Christian methods of training, or, in other words, his early training was of the old, and his latter training of the new. He was not a professed Christian, but decidedly friendly to all Christian endeavor, and was progressive in his ideas. Dr. Hardy and I were his guests on several occasions, and we had an outing with him and his friends occasionally. The telegraph line was constructed from Tachienlu to Batang, 460 miles, in 1905-06. Dr. Shelton and I sent the first English message over it. The line was extended from Batang to Chamdo in 1911, and Dr. Hardy and I sent the first English message over that, also. We were at that time, in August, mak-

Tibetan telegraph operator.

ing a forty-three day tour, one thousand miles, to the north and west of Batang. Mr. Lee sent us a number of messages on our return from Chamdo to Batang, not upon matters of business, but friendly words like: "How are you? Mrs. Ogden and Ruth are well." In one place Mr. Lee introduced us to a new operator by telegraph, and then Dr. Hardy and I sat down in his office, made ourselves at home, and then talked with Mr. Lee and his friends. We were twelve days west of Batang. Mr. Lee told us how all the Batang folks were, and about the inauguration of the new viceroy in Chentu.

Dr. Hardy taught Mr. Lee and his friend English, and on numerous occasions he showed his love and appreciation.

The Revolution in China broke out in September, 1911. We had become accustomed to rebellion and war all around us, for the Chinese-Tibetan war began in 1905, and the centers of operation were Tachienlu and Batang. This telegraph line was constructed for that reason. Mr. Lee and his predecessors had no little responsibility. All official messages of all kinds, secret and open, must go through their hands. In September his line was cut near Chentu by the Revolutionists. It was made shorter and shorter, shorter and shorter, but all hoped the disturbance would not come so far west as Tibet. Batang people thought the trouble was only a local affair in Sechuan Province, regarding the proposed new railroad. We did not know it was a revolution. It was officially reported as being local.

The first days of October the line was being cut daily in Eastern Tibet. Mr. Lee tried his best to keep it patched up. His was not an easy job. Everybody wanted to know the latest news. Officials tried to suppress everything and drank wine to drown their fear. If everybody else went crazy or got drunk, Mr. Lee and his helpers must keep sane and sober. Through it all he did not forget his "dear teacher," Dr. Hardy, and the rest of us. For ten days a Chinese official came to our houses almost daily and told us the happenings in Eastern Tibet. He was a friend of Mr. Lee. His first and parting words were always, "No danger; do n't fear." But on the night of October the 11th his message changed. It was: "You had better go. Go with me to the telegraph operator and get the message yourself." We went. The line had been cut down to 150 miles. The next important town to which it extended was Litang on the east. The message to Mr. Lee was: "The soldiers have demanded 4,000 rupees of the local official. He has refused. If at ten o'clock you get no answer from this office, you may know we have had to flee for our lives." Mr. Lee warned us of the approaching danger and remained at his post. That same night we were warned by Tibetans, and next day at ten o'clock we were officially notified by Chinese officials that the Chinese Government in Tibet had collapsed and advising us to go. We left October 13th.

Mr. Lee, we thank you and bid you good-bye.

The Appeal of the Heathen.

Being an Account of a Visit to a Heathen Festival,

BY T. B. FISCHER,

Secretary of the Fed. F. M. Committee of Australia.

Next to London, Calcutta is the largest city in the British Empire, having a population of 1,216,500 people. It is noted for many things, being the capital of the Bengal presidency and the winter headquarters of the governor. It extends for several miles along the east bank of Hoogly, one of the various mouths of the River Ganges, and on the west bank is Howrah, the gate of Calcutta, the terminus of the two great railway systems: the East Indian and the Nagpur Rail-

ways. Calcutta and Howrah are connected solely by means of a huge pontoon bridge, across which thousands of people stream to and fro every hour of the day. Calcutta, more than any other place in the East, seems to resemble a great manufacturing city; mills, factories, workshops lining the river on both sides for miles, and the Hoogly with its crowded shipping presents a most picturesque appearance, especially at sunset.

For days before our arrival the railways and roads had brought thousands upon thousands of people to Calcutta,

T. B. Fisher,

Foreign Missionary Secretary for our Australian brethren.

the occasion being the annual worship of Durga, or Kali Kali, the goddess of Bengal. This heathen festival centers round the shrine of Kali at Kalighat. It is supposed that the name of Calcutta has been derived from this goddess, and it is easy to imagine how the present name of Calcutta could be derived from Kali Kutta, which was the name of the village which has grown into the mighty city.

A Bloody Festival.

The worship of Kali, or, as the festival is called, Durga Puga, began the day we arrived at Calcutta. We asked for directions how to find the temple, and we were told to take a certain road and, several miles out of the city, to follow the crowd, which we did.

Thousands upon thousands of people were joining in the endless procession of worshipers who for three days would engage in the horrible worship of this false goddess. Every year Bengal gives itself up to the ghastly ritual of a Kali worship, and thousands of animals are slain to appease her lust for blood. During the three days of that feast one thousand animals were slain in sacrifice, and it is reputed that during last year 36,500 animals were slain in sacrifice.

Arriving at the entrance of a kind of alley which led to the temple, we passed through some sights and scenes which depicted heathenism in its very worst form. Right at the beginning we met snake charmers who for the sum of 2 annas (2d) produced their snakes. The two men we patronized showed 2 cobras, 2 pythons, 2 green snakes, and 2 scorpions, and with them went through all manner of evolutions. Further on one saw the beggars, some of whom were blind, some deformed, and one man of unsound mind was writhing in the dust, whilst another man was begging coins for him. One saw lepers, dwarfs, and all manner of pitiful cases. Further along were sacred and dancing bulls, and what surprised us was the number of deformed animals, some with six legs, and other monstrosities. Nor should we forget to mention the fakirs, ascetics, or holy men, who were there by the dozens. Some were weighted down by great heavy weights, others were practically naked and had smeared their bodies with a preparation of cow refuse and were covered with charms. Others had lacerated their bodies, and blood flowed from their wounds. All of these were being worshiped by the passers-by and, being looked upon as holy men, were receiving coins and grain. They are repulsive to look upon and are known to be deep-dyed sinners, yet they are freely worshiped. On the other side of the alley there were the native shops selling images for the heathen worship, for the ceremonials connected with this feast are unique, and every heathen Bengali of caste either makes or buys an image. These images are generally made of un-

burnt clay by the potter, and are afterwards painted by the people of the different castes. The Brahmin invokes the image on the first day of the festival, before which time the image is not considered sacred. After the three days' Puga the image is thrown into a stream or river, preferably the River Hoogly or Ganges.

Worshiping Cruelty.

The Devi Durga is represented in her image as standing with her right foot on a lion and her left foot poised on an asura (a buffalo-demon). The buffalo is represented as a headless trunk, from which springs up a demon, which is pierced by the lance of the goddess and strangled by the serpent noose. The Devi has three eyes, and her face is like liquid gold and resembles the full moon. In one of her right hands she holds the trident, the sword and discs are in the lower ones, a sharp dart and a lance are in the two others respectively, while in her left hand she holds the shield, the bent bow, the noose, the goad, and the bell or the axe. Her four children are represented with her.

In satisfying the image the Brahmin priest makes use of an innovation, on which is something as follows: "On Durga Devi, hither advance, hither proceed, stand here. Welcome, Devi, to my home; accept my worship; protect my life. O lotus-eyed goddess, accept this autumnal offering!" These priests are usually well-fed and intelligent-looking men. As soon as I came near the temple precincts two priests met me and offered to show me the worship. Money, of course, had to change hands, for these priests are very mercenary, but we thought it worth while to see all that could be seen. Never shall we forget the scenes which we witnessed. We were the only white faces among thousands of people. We followed the priests everywhere and saw the private shrines and the miscellaneous shrines of maybe one hundred gods. We entered a narrow passage and jostled, or were jostled, by hundreds of naked or semi-naked heathen, and together with them looked through a little window to see the goddess Kali. We saw the heathen pass by and bow in reverence, offer the priests money and food, and then pass along. We heard the heathen bell rung to waken Buddha, who needs to be awakened out of his sleep to be worshiped. We saw the slain animals, and the blood flowing, and the carcasses being cut up and sold to the people, whilst hundreds were carrying the heads or limbs of goats and cows. We saw the animals yet to be slain, and were filled with horror at the whole proceedings. We went with the priest to the riverside and saw the pilgrims enter the water, throw coins into the water, offer garlands and leaves to the water, and drink the horrible, dirty, contaminated water. We stood with our feet in the mud of the river and photographed the priest on the temple steps and the pilgrims coming down, and intended to carry away some of the water with us in a special bottle, but found the water to be so polluted that we feared contamination.

But the worst has not been told of the darker rites connected with the worship, nor could we describe it. We are only glad to say that the darker rites associated with the feast are not participated in by the regular worshipers. The whole imagination of the countless men and women who worship is fired, however, with impurity and unclean living.

We left the place after an earnest conversation with the priest who had been educated in an English school in India, but on whom one seemed utterly unable to make the slightest impression. The great apostle of the Gentiles said his heart was stirred within him when he saw a city wholly given up to idolatry, and we can feel as he himself has felt, having seen the awful practices of the people, who in their blindness bow down to this false goddess Kali. It made one register a vow to God that with His help one would do more than ever to rouse up a missionary sympathy in the homeland, so that the heathen may at least come to know of the Christ who saves.

Cheltenham, Victoria, Australia.

A New Gospel Healing Plant.

The Sallie Long Read Memorial Hospital, Laoag, P. I. This fine building has been provided through the generous gift of $7,500 from R. A. Long, Kansas City. Mr. and Mrs. C. L. Pickett are the missionaries in charge. Dr. Pickett is just completing this building. It will be a plant for the healing of soul and body.

The two Filipino nurses in Sallie Long Read Memorial Hospital, Laoag, P. I.

Dr. C. L. Pickett and his Filipino medical assistants.

It is difficult to estimate the true value of an institution like this planted in the thickly-populated section of the Filipino country. Patients come to this hospital from a distance of sixty and even one hundred miles. All of these receive instruction concerning Christ as well as physical healing. The chapel services are quite as much a part of the hospital work as the dispensary treatments and the surgical operations.

Biographical Sketches of Our Missionaries.

[EDITOR'S NOTE.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

MR. AND MRS. D. O. CUNNINGHAM.

David O. Cunningham was born at Dawson, Pa., April 15, 1875. He was brought up on a farm and knows the exaction and discipline of successful farm life. The making of brick also fell to

D. O. CUNNINGHAM.

MRS. D. O. CUNNINGHAM.

his lot for a time. The work he did hardened his muscles, toughened his bones, and enriched his blood, so that he is blessed with a splendid constitution. Afterwards he spent two years in a grocery store in McKeesport, Pa. Put it down that he gave good weights and delivered the goods on time. Then he became a life-insurance agent, and later a ticket agent for a great railroad, and, like many successful men, taught school for a time.

The country school, State Normal of Pennsylvania, and the Ohio Northern University afforded him a fine preparatory course. Afterwards he graduated in Hiram College with the degree of A. B. For five years he preached as a student. Two years he gave himself to a successful ministry after leaving Hiram, and before he went to India as a missionary of the Foreign Society, in 1905. He was appointed March 10, 1905, and reached the field November 9th of that year.

Mr. Cunningham was most fortunately married to Miss Jennie C. Runser, September 8, 1904. Their home is blessed with a sweet child, Hazel May, born September 10, 1908. Hazel has been greatly afflicted, but is now growing stronger, with assurance of perfect recovery. Two children sleep beneath India's soil.

In April, 1908, Mr. Cunningham baptized eight Europeans in India. These were his first baptisms in that land. In May following he experienced the great joy of baptizing "Sio," his first from heathenism. His labors in India have been satisfactory both to the Society at home and to his co-laborers on the field.

Mrs. Cunningham was born February 23, 1879, at Ada, Ohio. She was educated in country schools and in Ohio Northern University. Her splendid gift of song has been the greatest help to her in her work. She has been a constant inspiration to her husband in his life-work.

MR. AND MRS. J. C. OGDEN.

J. C. OGDEN.

MRS. J. C. OGDEN.

These splendid people have been far hence to Tibet, the roof of the world, and one of the most remote mission fields on the globe.

Mr. Ogden was born in Bracken County, Ky., November 28, 1877. He united with the church October 3, 1890. The high school at Carlisle, Ky., and Transylvania University afforded him opportunity for education, and he graduated from the latter in June, 1904, with a degree of B. A., and received a

classical diploma from the College of the Bible in 1905.

The Foreign Society appointed him a missionary to Tibet on May 10, 1905, and he reached the field February 3, 1906. The trip was a long and tedious one. On August 5, 1910, he baptized five, the first being Sao Lu. This was a great event in the experience of Mr. Ogden.

It was Mr. Ogden's good fortune to be married to Miss Minnie Florence Asbury, June 23, 1903. The children are Clara Ruth, aged three years, and Walter Harold, aged one year. The body of James C., Jr., sleeps in Tibetan soil.

Mrs. Ogden was born at Bald Hill, Ky., October 7, 1880, and educated at Carlisle, Ky., and afterwards took some special work in Transylvania University. In the midst of hardships and trials, and many dangers, Mrs. Ogden has stood bravely and uncomplainingly beside her husband and cheered him in every step taken.

Joys of Missionary Service.

W. B. PETTUS, CHINA.*

The work of a missionary touches every phase of life, and the joys which come to him in that service run the whole gamut of human experience. The work calls for the use of every talent and the exercise of all graces. I have not found that the joys of a missionary differ essentially in kind from those experienced in other forms of work, but the joys are certainly fully as numerous and at least as intense with the missionary as with other people. Some of the joys may be mentioned under the fourfold heading used by the Young Men's Christian Association.

There is often a call for physical endurance, and there are opportunities for physical exercise experienced in travel under difficult conditions which might be called missionary hardships, but which resemble very closely those experiences of the huntsman and the lover of the wild which are called sport. Some missionaries meet with physical persecution which might engender bitterness, but which more often produces in them a forgiving spirit.

The missionary has unlimited opportunity for intellectual development. In most lands the mastery of the language alone offers an opportunity which is not second to that found in the work necessary to get a Ph. D.; and furthermore, the opportunity for sociological and scientific research affords sufficient scope to the thought-life to any man. The study of world-politics, which is forced upon workers in many mission lands, calls for a broader thought-life than most missionary candidates anticipate. The problems of missionary work afford sufficient opportunity for constructive thinking to satisfy the most eager student. It is fortunate, indeed, that a very large percentage of the missionaries are men and women of a high intellectuality. Phi Beta Kappa keys are numerous among American missionaries, and many of the English and other nations' workers have received similar honors.

Contrary to my expectations and to those of many others, I have not found that my mork as a missionary has deprived me of adequate opportunities for social life. The city where I make my home was the capital of an empire a thousand years before Columbus discovered America, and Shanghai, where my office is located, has postoffices of eight different countries, and the flags of fourteen nations fly over the city. One can choose to follow the life of most any European or Asiatic nation. By far the most charming social life is found after one has mastered the language and is able to enter into the delightful social intercourse of the Orientals. I do not see how any one can be very lonesome surrounded by large numbers of Chinese.

The life of a missionary offers opportunities for self-sacrifice and, in the ab-

* Mr. Pettus is a Young Men's Christian Association secretary in China. He is a Ph. D. from Johns Hopkins University.

sence of spiritually-minded companions, necessitates his having to feed himself spiritually. He must come to know his Lord with an intimacy and to find in things spiritual a reality which draws him into the richest of experiences. The greatest joy which comes to a missionary is in helping his "sons in the gospel" do greater things than he has ever been able to do. A missionary has the opportunity and the privilege of molding the nations, of helping to shape the future of the world; but he has also the work and privilege of John the Baptist, and must decrease before the Lord and before the native worker.—From *The Intercollegian.*

An Address to the China Medical Missionary Association.*

BY YUAN SHI-KAI, PRESIDENT OF THE CHINESE REPUBLIC.

It gives me great pleasure to receive here so many members of the China Medical Missionary Association, who have gathered together in the capital from far distant provinces. I am really grateful to you for the charitable services you have rendered to the people, especially in the interior of the country, where they do not know the importance of sanitary principles.

For a country to be strong and prosperous it is essential that its citizens should be healthy. Sanitation is therefore of the greatest importance. It is due to you who have directed them to study these principles that sanitary knowledge and sanitary methods are now being widely spread. It is also due to your efforts that the poor, the destitute women and children in the land have been cared for and received the elements of enlightened education. Such are the valuable services you have rendered in this country.

The disastrous plague of two years ago in Manchuria at one time alarmed the whole world. Many of you were engaged in assisting the local authorities to devise means of prevention, and the checking of the extension of the pestilence was principally due to your efforts.

* The above address is reported by Dr. Elliot I. Osgood, of Chuchow, China.

The graduating class of the Christian girls' school, Nankin, China. Miss Emma Lyon, head of the school, is seated in front.

At the time of the Revolution, when the north and south were at war, many were killed and injured. Many of you, facing difficulties and running risks, were out in the field to relieve the large number of sufferers. I feel very deeply indebted to you, and regretted that there was no opportunity for me to thank you in person. I am very glad that in receiving you to-day I am able to express my personal thanks.

I also entertain the hope that on your return to your several spheres of usefulness you will guide our fellow countrymen with the same zeal that you have always exerted, so that in time to come they will be trained both in physique and education. This will not only add glory to your already well-earned reputation, but will increase the bonds of friendship between our respective countries, bonds which I earnestly hope will be strengthened every year.

Revival At the University of Nankin.

G. W. SARVIS.

I do n't know that any one has written you about the meetings we recently had in the university here, so I will do so now. Unfortunately I was away during a large part of the time when the meetings were going on, but I was here while the preparations were being made and during the latter part of the meetings.

There are three hundred and thirty odd students in the main university this year. In the past, difficulty had been experienced in getting hold of the students in evangelistic meetings for very much the same reasons that similar difficulties are experienced at home. An emotional appeal with an inadequate intellectual basis failed to touch them. So this year it was decided to hold nine meetings, covering two Sundays and the intervening week-days, the preaching to be done by members of the faculty, foreign and Chinese. One man was to have general charge of the meetings in the college and one at the middle school, but the speakers were different every night. The meetings were kept within an hour; there was no prolonged singing, no extended appeal, but simply a straight simple presentation of the claims of Christ upon these students, and an opportunity (one invitation) given at the close for them to signify their desire to be disciples of Jesus.

The result of the meetings at the close of the week was that over sixty boys had signified their decision to become Christians. A week or two later twenty-two were immersed at the chapel here at the Drum Tower. These twenty-two were a part of the total number who will come into our brotherhood as a result of the meeting. Through a mistake I was not notified that these baptisms were to occur, so was not present, but it must have been one of the most impressive sights that one could see in all China. Mrs. F. E. Meigs, in telling about it, said that Dr. Sloan, who has recently come out for the union medical school, sat with the tears streaming down his face as he witnessed the scene.

One of the beautiful things about the whole thing was that Mr. Meigs, who has given his life to the building up of this school, could officiate at the baptism. Some of the boys were from families he had been interested in for years, and many of the boys had been under his tutelage for years, and he had the intense satisfaction of seeing the fruit of his labors.

The outcome of the meetings seems to indicate a new readiness to hear the message which Christ has for this people, and we all hope it may be but a beginning of a great movement among the students of this city and of the whole country.

Enthusiastic Testimonies from Newly-Appointed Missionaries.

WHY I GO TO AFRICA.

W. A. FRYMIRE.

To be a true servant of Jesus Christ is the one dominant passion of my life, and I know of no higher service I can render Him than in ministering to the needs of His children wheresoever their needs are greatest and wherever, with the talents I possess, I am best qualified to labor.

The needs are greatest where "people are perishing for lack of knowledge," and I am best qualified to labor in the behalf of those for whom God has given me an ever-increasing desire to use my talents.

Upon evidence furnished to me by men whose statements are unimpeachable, that there are those in Africa without the gospel of our Savior, seeing daily demonstrations of what life without Christ is even in this land where the word of God is proclaimed, knowing what Christ has wrought in my life and in the lives of others, and believing that His "gospel is the power of God unto the salvation to every one that believeth, I go to that "Dark Continent" gladly, to preach, to teach, and to live this gospel, that they may believe and be saved.

I love the child of Africa, not because his skin is black, but because his heart is human and responds to love and kindness; because he has sorrows and joys, successes and failures, ambitions, pains, aches, and tears the same as I; because he has a soul as precious to God as yours or mine, and because redeemed he is Christ's, and I am Christ's, and Christ is God's, and we are brothers in Christ.

As his brother in this great human family I owe him a debt of love that can be paid only when, at the cost of everything I possess, I have attempted to bring him back into the arms of our Father.

To give my life, then, to this end is not a sacrifice, but a blessed privilege.

Illinois State University Medical College, Chicago.

WHY WE GO TO INDIA.

MR. AND MRS. J. E. MOODY.

Why go to the foreign field? This is a question that is fundamental. The apostles, believing that their time was short, worked with all haste to bring in as many souls to the Kingdom as possible before the close of harvest. Later the missionaries went out largely because they were commanded by the gospel to "go into all the world." To-day the missionary goes out not only to save souls and fulfill the divine command, but with the deep motive of sharing his life. Christ said, "I have come in order that ye might have life, and have it abundantly." We have the great privilege of enjoying this abundant life here and now, with all of its blessings of civilization and enlightenment. We feel that we have something that will bless the lives of others as it has blessed our lives. This feeling impels us to go, that others may enjoy these blessings and know of the Christ who came to reveal God and His love.

The business man invests his money where it will accrue the greatest amount of interest, where it will bring in the greatest returns. "We are here on business for our King." He has given us a life for investment. We feel that it is our highest duty to invest it where it will bring in the greatest returns.

Though we realize that the sacrifice in cutting home ties, leaving many things that are most dear behind, going to an uncongenial people, and feeling our unworthiness, we thank God every day that the way has been opened, and are deeply grateful that the Foreign Society has chosen us to go to such a great field as India. We earnestly covet the prayers of all Christians that our lives may prove successful from a missionary standpoint.

Transylvania University, Lexington, Ky.

The Wonders of a Missionary House.

HERBERT SMITH.

To the natives this new house is a thing of wonder and amazement, to the missionaries it is a place of comfort and necessity. While it is not completed yet, still they can appreciate the difference between this one and the mud one they lived in for several months.

Have you ever watched an on-coming storm, when the trees bend double and all the houses begin to quake, and some to tumble down; the palm-leaf mats on your roof stand up on end and let the rain come through, as it only can in the tropics; when the mats on the ridge-pole take to the wings of the storm, and next morning you pick them up fifty or seventy yards away? Your dirt floor in the meantime has become a mud-pool, and your books and clothing need a Congo sunshine next day to dry them. You hunt for a dry place in your bed, and you go to sleep thinking it won't always be this way: that there will be something better some day.

The something better has come: a house built up on brick pillars, with a corrugated iron roof to keep the rain out, and a wood ceiling to keep the sun out, and walls of sheet iron to keep us both warm and cool. The storms can blow and the floods descend, but we are secure.

The natives come from distant towns to see this house. They stand and look and marvel. When we say, "Why your own country will produce nearly all the things that go to make this house," they reply: "Yes, but we don't know about them. Where did you get your wisdom?" Then is the time to teach and to preach.

Temporary Hut.

The first home of Dr. and Mrs. L. F. Jaggard, at Monieka. This little house was built of sticks and mud. The floor was of dirt, and the roof of palm matting. The missionaries lived three months in this crude house.

Permanent Home.

The new home of Dr. and Mrs. L. F. Jaggard, at Monieka, Africa. The walls are of sheets of galvanized iron from England, and the roof of palm mats. The men can be seen laying the roof in the picture. The lumber for this house was sawn by hand from the jungle. Mrs. Jaggard can be seen at the window.

Helpful Summer Conferences for 1913.

The Missionary Education Movement of the United States and Canada announces the dates for its conferences in the United States for 1913 as follows:

Blue Ridge (near Black Mountain), N. C., June 27th-July 6th.

Silver Bay, Lake George, N. Y., July 11th-20th.

Lake Geneva, Wisconsin, August 1st-10th.

In addition to these conferences in the United States, at least four conferences will be held under the auspices of the Movement in Canada.

Training for efficiency in Christian service will be the central purpose of each of these conferences. The beautiful environment, the physical invigoration and uplift of these annual gatherings have brought new strength to thousands of delegates who in past years have returned from them to meet the problems in their local churches.

Each day's program opens with a period of intercession, followed by mission study classes, normal training classes, and instruction in graded Sunday-school work. The last hour of the forenoon is given to open parliaments on methods and problems.

The afternoons are kept entirely free for rest and recreation. In the evenings open-air vesper services are held when the weather permits, or platform and denominational group meetings are arranged, with devotional and inspirational addresses by speakers or recognized authority on social, missionary, and general religious problems and themes.

A new feature at each of these conferences this year will be miniature missionary expositions, in connection with which demonstrations will be given showing the possibility of small missionary expositions as an educational agency. Assistance will also be given in the organization of small expositions in city and local churches during the coming year.

Supplementary features will include conferences for clergymen and laymen, and special classes for a limited group of young people between the ages of seventeen and twenty-one.

At the Blue Ridge Conference, Rev. T. Bronson Ray, D. D., of the Southern Baptist Convention, will be the presiding officer. There will be many strong speakers on the program.

This conference will meet in the recently completed buildings of the Blue Ridge Association, high among the mountains, sixteen miles east of Asheville, N. C. The railway station for the conference is Black Mountain.

At the Silver Bay Conference, Mr. Harry Wade Hicks, General Secretary of the Missionary Education Movement, will again be the presiding officer. Dr. T. H. P. Sailer will be dean of the adult mission study classes; Mr. R. E. Diffendorfer, dean of the graded Sunday-school work; and the Rev. George F. Sutherland, dean of open parliaments or missionary institutes.

The attendance of a strong staff of speakers, leaders, and missionaries from the field is assured.

At Lake Geneva the conference will be under the executive direction of Mr. Morris W. Ehnes, the editorial secretary of the Missionary Education Movement. Mr. B. Carter Milliken will be dean of the adult mission study classes; Mr. R. E. Diffendorfer, dean of the graded Sunday-school work; and the Rev. George F. Sutherland, dean of the open parliaments.

The Lake Geneva conference will assume unusual importance this summer as a training-school for the conservation and extension of the educational work of the "World in Chicago," in which ten thousand stewards from Chicago and vicinity are enrolled.

An illustrated booklet giving further information concerning speakers, railroad rates, and other details may be had by addressing Stephen J. Corey, Box 884, Cincinnati.

View of Conference Grounds, Lake Geneva.

Gems From the March Offering.

Count on us to reach our Living-link.—John P. Sala, Dayton, Ohio.

The church at Lathrop, Mo., Baxter Waters, minister, sends $112.80.

Columbia, Mo., is prompt with a gift of $485, and more will follow.

More than doubled our apportionment.—G. D. Wyatt, Hartford City, Ind.

Fulton, Mo., sends $390, and will follow with more to make up $600 or more.

We will go over our apportionment.—Chas. Arthur Coakwell, Mayslick, Ky.

You asked us for $5. Enclosed find check for $13.—John H. Le Grand, Ayden, N. C.

East Palestine will almost double its apportionment.—C. H. Hood, East Palestine, Ohio.

Cadiz Church renewed her Living-link yesterday. Greatest service in the history of the church.—John S. Crenshaw, Cadiz, Ky.

Harrodsburg, Ky., sends $600, and will give more. Robt. N. Simpson is the preacher.

The church at Shelbyville, Tenn., W. J. Shelburne, pastor, gives $90. This is their first offering.

The church at Newport, Ky., A. M. Harvuot, pastor, gave more than ever before, and more willingly.

The splendid church at Highland, Kan., continues in the Living-link rank. E. Ellsworth Day, minister.

We will certainly raise $600 for Foreign Missions in the Norwood Church.—C. R. Stauffer, Norwood, Ohio.

California is a good missionary State. San Diego contributes $436, and will follow with another check later.

The First Church, Akron, O., sends $750 cash, and will send about as much more. L. N. D. Wells is the pastor.

The Glenville Church, Cleveland, Ohio, O. L. Hull, pastor, reached the Living-link rank in the March Offering.

Our offering yesterday morning was $110, the largest ever taken in this church at one service.—G. C. Welsman, Everton, Ont.

This church took the offering Sunday and will reach apportionment of $100 before the end of the week.—E. B. Shively, Fayette, Mo.

Our apportionment was $15 for the March Offering. Indications are that we will more than treble that amount. Will forward next week.—G. W. Birkhead, Holden, Mo.

The First Church remains for the fourth year in the Living-link, supporting C. F. McCall at Akita, Japan.—W. A. Fite, Paducah, Ky.

Will pass the $600 mark for Foreign Missions. Count on the Ashland Church as a Living-link.—Frank D. Draper, minister, Ashland, Ohio.

Old Vine Street Church stays within the Living-link. Good offerings in both Sunday-school and church.—W. G. Mershon, chairman of Missionary Committee, Nashville, Tenn.

Our offering Sunday was $556, with some splendid contributors yet to report. We are very happy.—Robt. N. Simpson, Harrodsburg, Ky.

Our offering for Foreign Missions yesterday was $25, or two and one-half times our apportionment.—J. Morgan Harris, Kahoka, Mo.

We are very happy to say that you may count the First Church of Roanoke in the Living-link rank for 1913.—Miss Elizabeth Farley, Roanoke, Va.

We had a glorious service and an offering in cash and pledges amounting to $680. How is that for Mayfield?—J. J. Castleberry, Mayfield, Ky.

The total gifts from the churches for the first twenty days of March amounted to $14,192; and the total receipts for the same time amounted to $23,761.

The church at Clinton, Ind., gave nothing in 1910, and last year $3.72. This year it sends $15, and we expect to send more next year.—Geo. J. Ruth, minister.

Our Foreign Missionary offering Sunday amounted to $365; some conditional. We hope to finish the full amount (Living-link).—Ernest C. Mobley, Gainesville, Tex.

You will be very glad to hear that our offering yesterday went beyond the $1,200 mark, and I have reason to hope that we will reach $1,350 or $1,400 in good pledges. —L. N. D. Wells, First Church, Akron, O.

I am pleased to state that our First Church here yesterday went beyond its apportionment, $100, for the Missionary work. The amount is now $112. We will make it more than that.—H. R. Ford, Corsicana, Tex.

I am glad to report that the total of our offering went to $1,013 yesterday in cash and pledges, and it is not all in yet. Everybody seems to be feeling good over the way things have gone.—Clyde Darsie, Jacksonville, Ill.

We are happy in a victory. We raised $150 for the support of Mboloko, first engineer of the *Oregon* and evangelist. This will make the offering from this church $236. I never experienced greater joy in any service except in the actual work of evangelism.—R. A. Schell, Hastings, Neb.

AMONG OUR MISSIONARIES.

Briefs from the Workers.

M. B. Madden reports seven baptisms in the Osaka (Japan) District.

Garabed Kevorkian reports six baptisms at Tokat, Turkey, since his last report.

Dr. W. M. Hardy was married to Miss Nina Palmer on January first, at Nankin, China.

Miss Mary Rioch, of Tokyo, Japan, will return to America this year on her regular furlough.

Frank Garrett reports forty-nine young men in the University of Nankin taking the stand for Christ.

Dr. George E. Miller, of Mungeli, India, expects to leave Calcutta on the 3d of April. He is coming home on furlough.

P. A. Sherman is putting up a new school building at Bilaspur, India. This is not his first experience in this kind of work in that land.

Frank Garrett, Nankin, China, reports twenty-two students and five others baptized recently, and some ten more who are asking for baptism.

James Ware, Shanghai, China: "O. F. Barcus has made excellent progress in the language and becomes more interested in things Chinese every day."

James Ware reports twenty-seven baptisms at Shanghai, China. He has come to be a veteran in the service, and his letters are always full of cheer.

Dr. Jaggard reports ninety-four baptisms at Monieka, Congo, Africa, on December 27, 1912. He baptized all the ninety-four by himself in forty minutes.

At the February meeting of the Executive Committee, A. G. Saunders was appointed a missionary of the Foreign Society. He is a graduate of Bethany College.

R. Ray Eldred, of Longa, Africa, writes: "I am glad to report that on Sunday, December 29th, I baptized thirty at Longa. Two weeks before we had 105 at Lotumbe."

Mr. Frank Garrett, Nanking, China: "We have had twenty-two student and five other baptisms recently, and some ten more are asking for baptism. You will rejoice with us."

H. A. Eicher, Harda, India: "The work is going on as usual. It has its difficulties, but yet we are making greater progress. We hope to have something more definite to report soon."

C. F. McCall, of Akita, Japan, writes: The weather here at present is very cold. The snow is nearly two feet deep. The Erskine family arrived two weeks ago yesterday (January 21st)."

President R. D. McCoy, of our Bible College at Tokyo, Japan, recently visited his Living-link church at Independence, Mo., to the great delight of the pastor, H. K. Pendleton, and the whole church.

Mr. and Mrs. A. L. Burner, of Transylvania University, who have recently been appointed to the foreign field, have been assigned to Cuba. They will go to Matanzas and take up their work in the early fall.

G. W. Brown, Jubbulpore, India, says: "We are rushing on the press building. There are many things to delay, but we are doing fairly well." It will be remembered that the press building was recently destroyed by fire.

E. R. Moon and wife are on their way back to the Congo. They enjoyed a restful furlough in America, although Brother Moon has been kept quite busy making missionary addresses. They leave their little child with relatives. They sailed from New York February 20th.

Just before the holidays we enjoyed very much a little visit from Mr. Jackson, of Scotland, formerly one of our missionaries in Mungeli. He is traveling in India in the interest of the Christian Literature Society, with whom he has been employed for nineteen years.—P. A. Sherman, Bilaspur, India.

W. C. MacDougall has the students of the College of the Bible in Jubbulpore out

touring. They will have about two months of practical training in the villages this winter. Up to this time we have really had no territory in which we might work freely. So this year we are able to take advantage of our opportunities."

Miss Olive Griffith, Damoh, India: "The work among the women and children here in Damoh is promising. We need a girls' school building very much. We rent a native house, which is neither suitable nor convenient in the hot season nor in the rains. It will take about $1,500 to supply the building needed."

P. A. Davey, Tokyo, Japan, writes: "I am glad to report nine baptisms from our Tokyo District—five in connection with Miss Oldham's work and four in connection with our own. We leave here on furlough on February 1st. The Australian Federal Foreign Mission Committee has assumed the support of Mr. Teranhsi."

George W. Brown, Jubbulpore, India: "In regard to the press, I am very sure that the new building will be much of an improvement on the old one, and that with it and a slightly larger equipment than that which we had, we shall be able to do much more than we did before, and with less effort on the part of the missionary in charge."

One missionary writes: "The first money I ever gave to Foreign Missions was a dollar given in March, 1907, and by March, 1908, I had decided to become a missionary. All the years that I gave nothing I was a church member and really wished to follow the Master, but I had not been associated with people who were interested in missions."

A. F. Hensey, of Bolenge, writes: "Our evangelists have just gone out again after the Christmas convocation. There were sixty-three baptisms and an offering of 660 francs ($132). Of those baptized, nineteen were from the Ubanga River, which is now the great untouched field of the Congo. Brothers Holder and Hobgood came down from Lotumbe for Christmas."

Dr. W. N. Lemmon, Manila, P. I., reports three baptisms at the Central Chapel, one of whom is a man from Washington, D. C. A total attendance of 341 in the Sunday-schools in Manila. Report for all of Manila for the calendar year 1912: 370 baptisms, two churches organized, one chapel built, 33 enrolled in Bible School, 65 in day schools, 2,903 medical treatments.

Seven baptisms in Osaka District—four young men and three women. One-tenth of the money raised at Christmas was given to a Christian orphanage. Also in December the church here raised the largest amount on preacher's salary of any month since I have been here. A young banker and a medical student have volunteered to teach in the Sunday-school.—M. B. Madden.

Dr. E. I. Osgood has been attending a meeting of the Peking Medical Conference and writes about the wonderful union spirit that is taking possession of the missionaries in China. He states that not less than nine union medical schools have been started. One school that wanted mention on the list of medical schools was turned down because it was not a union school. He writes: "The Association believes in no other kind, and we are going to have much more work of the same nature soon."

Dr. C. C. Drummond, Harda, India: "The hospital that is being erected in Harda, India, will be done by the end of March. The building will be a great accession to the work in Harda.

"We have had a good month in the medical work. The evangelists have been in the villages preaching practically all the month. They have not returned yet, but we have word from them that they are having excellent meetings and some inquirers."

Miss Emma Lyon, Nanking, China: "We had our fifth Commencement December 23d. This is the best class we have graduated from our school. There were five girls from the Normal Course and six from the high school. Three from the Intermediate and fifteen from the Primary Department received certificates. These are good Christian young women and, I hope, will be a real help to others. One has gone to Shanghai to help Miss Rose Tonkin. Others are to go to some of the other stations."

R. Ray Eldred, Longa, Africa: "We are now on the steamer *Oregon* over 200 miles above Monieka. Mr. Hensey asked me to go with him on this trip, and I was glad of the chance of getting away from Longa for a few days. I am glad to report that

on Sunday, December 29th, I baptized thirty at Longa. Two weeks before we had 105 at Lotumbe. I wish to state that the Christmas offering was larger than ever before, and that the offerings of the church for the present year are much in excess of any previous year."

We have a fine garden. We have not seen anything like it in Congo. We have more of all kinds of vegetables than we can possibly use, and supply all our neighbors and passing steamers. Corn, cabbage, beans, tomatoes, cucumbers, lettuce, carrots, onions, and hubbard squash all do fine here. and we think Irish potatoes will do well. Our garden certainly has saved us several tins, and has been better for us, too. The soil here is very rich. I have had fine success with flowers also.—Mrs. L. F. Jaggard, Monieka, Africa.

In this issue of THE INTELLIGENCER will be found an essay that was written in English by Miss Violet Ho. She went to the school from Honolulu. She is a sister of Mrs. Alex Lee, and would like to go to the United States for further education. Miss Lyon writes that she is very bright and capable. She has just finished her high-school course and will stay in Nanking for a year or two for more advanced work. Perhaps some one who has lost a daughter, or some one who would like to do a good thing will undertake to pay the expenses of this young girl while in school in America and provide her support.

Miss Edith Parker, Tokyo, Japan: "The beautiful new Steinway piano, the gift from the Edith Circle in Columbia, was received a short time ago and is a constant help and joy. Such loyal support from friends is a constant inspiration that can not be measured by words. In spite of a great many difficulties, of which I have seen quite a few, there is always the feeling of confidence in us by our friends at home, and that idea of the ultimate triumph of the gospel, and the feeling that the little bit of work that I may be able to do will be one part of the great and glorious whole. Japan's greatest need now is Christianity."

Miss Sylvia M. Siegfried, Laoag, P. I.: "The work here in Laoag is growing. It will dishearten Dr. Pickett if he is left alone when I return home on furlough. Our Sunday-school in 1912 averaged 100. The chapel is already too small. Last Sunday we had 141 present; the Sunday before, 169. We have set the 200-mark. The young people go out in groups and hold Bible classes in ten different parts of the city. They average about thirty pupils each. Our work in the province around the city presents great possibilities, but Dr. Pickett is too busy with the medical work and building the hospital to get out of the city much. We need a new missionary family here at once."

H. A. Baker, China: "We are located here at Chuchow in what used to be the old dispensary. We have manufactured some things out of boxes and bought a few, and the people here have helped us out some, so that we are very cozily fixed. We still have our goods stored in Shanghai and do not wish to open them until we get to Tibet. We have been sticking to the language very closely and find it fascinating. Here we will be with the people more, and that will help us. I have been out with Mr. Hunt on one evangelistic trip into the country, and will go on another. This will be more like our work in Tibet than any of our other work here, I presume. I hope to be able to preach some in an informal way in the tea-shops, if nowhere else, by the time we go to Tibet, if we do not go until next fall. I long for the time when I can get into the work I love most, and have been increasingly glad every day since we got here that we are at last in this land of opportunity."

Miss Rose T. Armbruster, Akita, Japan: "Our winter has been the coldest I have ever experienced in Japan, and the snow has been very abundant, but as the winds have been less fierce than usual I have enjoyed the winter and have been able to keep full work going right along. Last Saturday we had thirty Japanese women present at the women's meeting in this house; many were Christians, and among the others are some who are getting ready for baptism. The attendance at the Sunday morning services keeps up well; in fact, the work is most encouraging.

"One of the Akita Bible-women is to marry one of our young preachers, and we rejoice that another Christian home is to be established. It is always such a disappointment when our Christian girls marry non-Christian men.

"One of the early Christians of Akita Church, a dear old woman past seventy, died two weeks ago, away off in the country, where she had gone in November to spend the winter with relatives, as she was

too old to live alone any longer, and we had no place for her among Christians. She had always said she wished to die surrounded by Christian friends, singing, 'Jesus, Lover of My Soul,' and have a Christian burial; but, alas, this wish was denied her.

"We are all well and busy and happy in our work; our constant blessings cause our hearts to overflow with thanksgiving."

Letters from the Field.

AFRICA.

PROGRESS AT LOTUMBE.

W. R. HOLDER.

The last quarter was a fairly good one in the Lotumbe field. One hundred and nine were baptized into the name of the Master at our beach. Four were baptized from Bongale (two days' steamer above Iyete) several days early, and sent back to that fruitful field with two new teachers. A class of one hundred and five were baptized December 15th. The demands we are receiving from back villages for teachers are simply innumerable. We were only able to send out a few new teachers, and they had to go to fields already entered and meet the increasing demands for instruction in the things of God. We have the schools going in fairly good shape, and we are impressing on all boys and workmen who want to go out as teachers that they must learn to read and write while waiting for their opportunity. And many are making very encouraging progress indeed.

Brother Eldred was with us for two delightful yet busy weeks. If there ever was an all-around first-class missionary who met all the demands made upon him, he must have been decidedly like Brother Eldred. His fellowship, advice, and example have given us new ambition. We get lonesome frequently, and such companionship as his is invaluable to us.

Hobgood and I are taking our Christmas trip down river in our new canoe. It is fifty-five feet long and will carry three tons. We have twenty-two paddlers and could hold the *Oregon* even for a short race downstream, giving her full speed ahead at the start. It is surely a great relaxation, and though we have not reached the limit of our strength, we have done enough to enjoy it thoroughly.

Lotumbe.

FROM FAR MONIEKA.

MRS. L. F. JAGGARD.

We have been trying for some time to find time to write you, but just now the evangelists are in, and times are busy. We moved into our new home on our fifth wedding anniversary, December 5th. We certainly are happy to have a nice, clean house to live in. The little mudhouse was so crowded and dirty. Of course, the new one is not finished yet, but it is far enough along that we are very comfortable.

I am also very happy over the fact that our nearest State official has his wife with him. She is just fine. They visited us four days last week. They are twenty-five miles up river from us.

There are about one hundred and sixty inquirers here for the conference, and it is quite a task to question all of them. Dr. Jaggard is almost finished with that task, and we think there will be near one hundred in the class to be baptized on December 22d.

Monieka, Africa.

CHINA.

CHRISTMAS SERVICE IN SHANGHAI.

JAMES WARE.

On the Sunday afternoon preceding Christmas we had a great service at the Yangtsepoo Church, when I had the pleasure of baptizing twenty-seven persons. From the Institute came five senior boys, and the head teacher, a Peking scholar, and two other men. There were seven girls from Miss Tonkin's school, five of them below the age of fourteen, and a shopkeeper from this district. From the Self-supporting Church were six men and five women. All of the candidates had been under instruction a considerable time and had given every satisfaction at their examination before the Church. The far-reaching effects of our work may be judged from the places from which they came. The following cities were represented: Peking, Nanking, Shanghai, Chinkiang, Ningpo, Tungtai, and Canton.

Pastor Li gave a stirring address on the meaning of the "Passover." There were eighty-seven at the communion service, which was conducted by Rev. James A.

Heal, of the International Postal and Telegraph Mission. This brother, who is in the fullest sympathy with us and our plans of work, renders us very valuable service, as he is a fluent speaker of Ningpoese, which the majority of our members speak. Brother Barcus was organist, and the singing of the hymn "Hark, the herald angels," and some of the other old favorites would have done credit to many of the congregations at home.

CHINA MEDICAL MISSIONARY CONFERENCE, PEKIN.

DR. ELLIOTT I. OSGOOD.

Two things loomed up very large before this important conference: the questions of a medical policy and medical education. The association is unequivocally committed to the establishing of *union* medical schools. They recognized that very few missionary societies are in a condition to establish alone medical colleges of a high standard with a sufficient staff of teachers and proper equipment. There are the beginnings of nine union medical colleges now in China; namely, Mukden, Peking, Chinan-fu, Chentu, Hankow, Nanking, Hangchow, Foochow, and Canton.

Resolutions were adopted recommending to the missionary societies that: no new colleges should be projected until these were properly staffed and equipped; a staff of not less than ten men, qualified foreigners or Chinese, giving full time to the work, should be considered a minimum staff of teachers; wherever possible these institutions should be co-ordinated with existing missionary educational institutions; in certain cases medical men of ability and experience should be called in from interior points to take part in the work of these medical colleges and the larger hospitals; poorly equipped hospitals should, whenever practicable, be united to form thoroughly-equipped institutions; the amount of salary now given to best Chinese graduates will have to be increased; in hospitals connected with medical schools a foreign-trained nurse should be considered indispensable; we should co-operate with and assist the government in medical education, so that a strong medical profession may be established in the land; the training of Christian young men and women to become thoroughly qualified medical missionaries should be carried out to insure the carrying on of the work we have begun.

The Conference considered the present time a critical one in the history of medical missions. Medical missions are not to be regarded as a temporary expedient for opening the way and extending the influence of the gospel, but as an integral, co-ordinate, and permanent part of the missionary work of the Christian churches. The present problem is how best to leave the impress of Christianity upon the future medical profession of China. Within a generation China will be in position to care for her own medical needs, as Japan is to-day. At the present juncture we have the opportunity, through our hospitals, medical colleges, translation of medical literature, Red Cross work, by public lectures and otherwise instructing the common people in sanitary principles, medical inspection of schools under our control, and other ways, to lay the foundations for a future Christian medical profession in China.

Chuchow, China.

JAPAN.

THINGS THAT TELL IN TOKYO.

P. A. DAVEY.

I want to tell you of three things that have happened here in our work at Koishikawa, Tokyo, just on the eve of our going home on furlough.

A WINDFALL.

I enclose a recent photo of one of our Sunday schools, to which has been added fifty pupils only yesterday. In the neighborhood a private primary school was started in an old Buddhist temple, rented for the purpose. The teacher is impressed with the need of proper religious training for the young, and so he has brought them to our school and they will also be taught once a week in the temple. Our evangelist and the Sunday school teachers, who have been doing a happy, faithful work, are overjoyed.

SAVED FROM MURDER.

One of our constant attendants at our church services is a remarkable instance of the saving power of the gospel of Christ. To be as brief as possible, this young man, who has a wife and two children, was years ago one of that class of hearers who hear the Word for a little while but do not bring forth fruit to perfection. He began to lead a dissolute life, and as a result he reviled Christianity. He had companions who were as vile. A month ago he and another were trying to borrow money to pay their debts.

They visited money lenders in our neighborhood. At that time we were having a special series of evangelistic meetings. Passing by the church, he said to his companion, "Let us go in." While inside he was very much struck with the gospel message, but his friend did not want to remain and finally went out. And it was night. He committed robbery and murder two days later, and is now in prison. The man who remained never saw him again after he left the church that night. Had he not been led to stay in the church he might have gone farther down the path that leadeth to destruction and become a murderer. So he feels. He is overflowing with gratitude because he has been saved from such an awful abyss.

Farewells.

The "Sobetsukwai" or farewell meetings given to the missionary by the Japanese Christians express in a nice way their appreciation of what the former has been trying to do. My wife and I have already attended several such gatherings, and much appreciate the sentiments expressed, and particularly their expressed purpose to push the work during our absence, and also their requests and prayers that we should return to work with them again.

The farewell meeting last Saturday, participated in by representatives of all our Tokyo churches and by the schools in Takinogawa, was declared by one of our Japanese leaders to be the best he had yet seen. They asked us to convey their sincere thanks to the churches in America and Australia for what they are doing for them. They need your aid greatly. This is not because their faith would be given up if this aid were not continued. They will not give up their faith nor their church no matter what happens. They need your aid because the evangelistic task before them here is tremendous.

The population here increases half a million every year.

PRAYING FOR THE EMPEROR.

MRS. MAUDE W. MADDEN.

The papers were full of pictures of and tales about the thousands of Japanese who were praying for the recovery of the Emperor Mutsuhito in July, 1912. I, too, have a tale to tell—as I heard a Japanese tell it. (I will try to give his own words.) It was at the end of a sermon:

"What is the great question for the New Era in Japan—Taisho, the era of Great Righteousness?

"During the last illness of Meiji Tenno (the late emperor), a cousin, who is a teacher in a town not far from Osaka, was spending his vacation with me. He is not a Christian yet. One morning, as I prepared to go out, he asked, 'Where are you going?' 'To church,' I replied. 'The Christians everywhere meet daily in their churches to pray for the emperor.' 'O,' said he, 'that is interesting. Tell me about it—but first, let me tell you why I want to know. A little while before I came to Osaka, an old woman—one of the best known, richest, and most intelligent women in the town where my school is—came to me with this question: "Teacher, you pray for our dear emperor, don't you?—of course you do, and all the children do, too; but *to whom do you pray?* I've prayed in every temple and shrine in this district, but I got no peace, no answer. I went again and again. Then I asked the priests in charge this question, *which greatly* troubled me. But they could not answer. Since the Meiji era I have been taught to pray *to the emperor,* that all our country's prosperity and all our blessings come from him. He is the embodiment of the spirits of the gods who created Japan, that there is no one, nothing greater than he. Now, teacher, this dear emperor is sick and helpless. *To whom shall I pray for help for him?* Can he heal himself? Can he die? If he dies, then *to whom shall we pray?* If he is God, he can't die; if he is n't God, why should we pray to him? I am an ignorant old woman. I myself must soon go hence, but first I want to know to whom shall I pray?"

"'She thought, since the priests seemed not to understand her, and could not help her, surely I, who was teacher of the village children, ought to know. Did I not teach the children to daily pray for the emperor? Foolishly, I said to her, "Have you prayed to the *Sun?* From time immemorial we Japanese have worshiped the sun." She turned away discouraged, mumbling, "What is the use of praying if there is no *one* to pray to who can not die?"

"'Cousin, I had never *thought* of these things myself. True, every day in the school I am supposed to teach the children to pray—but you know how that is. We all stand reverently before the emperor's picture, or some sacred shrine, and

merely bow our heads a moment. We utter no prayers with our lips—nor in our hearts—unless a vague wish can be called a prayer. For days the boys and I have been doing this duty, and I, who am the *teacher,* never once thought, *"To whom are we praying?* who hears our prayers?" until the old woman asked me. Since then, everywhere I go I see people praying—many with tears—and the woman's question haunts me, too. Tell me, cousin, to whom do the Christians pray?'

"He went with me to the meeting, and of course, I told him all I could, and I say to you who hear my voice to-night, 'To whom will you pray?' There is none but Christ who can hear, none but Christ can help, none but Christ can save. This is the great question for the Japanese people for this new era, this beautifully named new era of Great Righteousness—and the *only Great Righteousness is Christian."*

Extract from a sermon preached in Japanese by Rev. Naide, at the Tennoji Christian Church, Osaka, Japan, in November, 1912.

There are *thousands of teachers* in Japan as thoughtless as the one in this tale.

Osaka, Japan.

INDIA.

CHRISTMAS IN BILASPUR.

MRS. P. A. SHERMAN.

We had a happy Christmas time here. For several days before we were busy with preparations. Monday, December 23d, the festivities began, when the missionaries gave a big Christmas "khanna," or dinner, for the Christians. Rugs were spread in the shade of trees back of the ladies' bungalow, and at four o'clock in the afternoon nearly 300 people sat down to eat curry and rice and fruit. We had cooked 135 pounds of rice, but before the serving was finished we found the supply getting very low, so had ten pounds more cooked. The curry consisted of meat and vegetables cooked with oil, spices, and peppers. Tuesday evening we had a Christmas tree in the church, and were busy through the day decorating the church. The tree was a feathery-leafed babul (acacia), which is covered with thorns; we found the thorns very convenient when fastening gifts on the tree. At six o'clock the people gathered into the church. Nearly every father and mother had brought some little gift to put on the tree for their children. Each child present also received a brightly colored bag of sweets. The tree looked very pretty, lighted with candles, and an excited and a happy bunch of children enjoyed it all.

Christmas morning, at nine o'clock, we had Christmas exercises in the church. Mr. Sherman had no exercises in the boys' school this year, but had the pupils come to the church and take part in the program with the Christian children and orphanage girls. Bible verses and parts of Scripture were recited and songs sung, all relating to the birth of the Savior. We were especially touched with the singing of a young Mohammedan boy. Very sweetly he sang of the birth of Jesus and the story of the shepherds. We feel that some of the beauty and sweetness of the Christ-child story must have sung in his heart and will bear fruit some future day. The program closed with a little talk by Mr. Saum. We had no time to prepare for Christmas in our own homes, but we had helped to make others happy, and therefore we were happy.

Mr. Sherman went to the Birkona school, five miles away, for the Christmas exercises and to give a treat to the children. David, our Christian teacher there, had prepared a good program, and after the recitations and singing, each child was given some sweets. This school has an enrollment of 125 children, and we hope to soon have another Christian teacher there. David is a faithful worker, and besides teaching in the school, has gotten some of the villagers interested in the Bible.

NOTES.

Just before the holidays we enjoyed very much a little visit from Mr. Jackson, of Scotland, formerly one of our missionaries in Mungeli. He is traveling in India in the interest of the Christian Literature Society, by whom he has been employed for nineteen years. During his twenty-one years' absence from India he has kept in touch with the work, and has not forgotten the language. On Sunday he preached for us in Hindi at the regular church service, and later gave us a splendid sermon in English. We missionaries enjoyed the latter very much, as we seldom hear an English sermon.

Our seven evangelists are in camp a good deal these days, preaching and teaching in the villages. Mr. Saum is with them as much as possible.

Mr. Sherman is busy with the school work and work on the new school building. This will be his first experience in building.

Bilaspur, C. P.

SUNDAY-SCHOOL DEPARTMENT.

MONTHLY MISSIONARY PROGRAMS ON INDIA.

To be used in the Sunday-school one Sunday in each month in the opening exercises of the school. The programs for April, May, and June will be on India. These will culminate in the Children's Day Exercise, Sunday, June 1st, in the unveiling of the portrait of G. L. Wharton, pioneer missionary to India. The portrait will be furnished free to the schools using the programs and desiring to frame the picture for the Sunday-school walls.

APRIL MISSIONARY PROGRAM.

THE THAKUR'S CHILD.

A Story of Medical Missions.

[This story should be told, not read. The story-teller should use his own words, adding his personal enthusiasm to the telling. It should be told by some one who can do it well, the missionary secretary, superintendent, or some boy selected for the task. The story should occupy about five minutes.]

Near Narsingpur, India, lived the Thakur Ganpatsingh. He had broad acres of land, but he was not thinking of them at the time of this story. He was thinking of his little baby boy, who was tossing on his cot with the dread disease bronchitis. The Thakur was fifty years old and had been married five times, but had only this one son. He was in despair. All his relatives and friends offer their distracted sympathy. The native medicine man has done his best with his foolish remedies. He has given it opium, which relieves for a little while only. A wise man arrives from the city and says to the Thakur: "Thakur, ji, why not send for the sahib (medical missionary) or his skilled assistant?" "Will it be of any use?" says the Thakur. "Use!" exclaims the pandit. "Of course it will be of use. Do not all the people of the city know what wonderful cures have been wrought by the sahib? Was not Durga Prashad's child sick with the same sickness as this, the light of your life, and did not the sahib and his assistant save his life? If Your Honor is wise, you will heed me and send for the sahib."

And so the Thakur consents and the pandit trudges back into the city, eight miles away, and makes his plea with the doctor at the Christian mission. There were many reasons why the doctor could not go, but the pandit persisted, and so the doctor said he would go that evening if the pandit would get him a horse. He goes in quest of a horse, pleading and urging and threatening, and finally finds a Christian who lends him one.

The doctor arrives at the Thakur's house. He looks down at the child and shakes his head. Too well he knows the meaning of that labored breathing, those swollen lids and fever-parched lips. If God saves not the child, the day is lost. So he prayed to God, and to this day that prayer is remembered. Ask them about it, and at once they launch forth into a vivid narrative of that occasion. They will tell you: "The sahib neither sat nor stood to pray, but kneeled; and he said, 'O Lord, without Thy help we can do nothing. We put this child into Thy hands.'" "No," they will add, "he did not make himself to be some great person like our medicine men do. He was not proud. He considered himself nothing, and magnified God." And then the fight for life began. The missionary doctor worked untiringly, using all the means within his knowledge. Finally the fever subsides, the lungs clear, the eyes open, and the child sits up in bed—saved! What a rejoicing is there in the Thakur's house! Leaving his valued assistant to nurse the child, the doctor takes the winding trail home. As he leaves the village he meets the heathen medicine man coming back. "Where are you going?" he asks him. "To Narsingpur." "Why?" "To see the child." "Who called you?" "The Thakur." "That is a lie," says the doctor. "No one has called you. They are angry with you. You knew the morning you left that the child was

nearing death, so you ran away. *You,* who have received treatment at our hospital day after day, would kill a man's only child and think nothing of it. You are a fraud." Thus did the doctor relieve his indignation. But the field is won and the doctor can not remain angry long. A good deed has been done and the loving Master of men held up before a wondering people.

A missionary song should be sung. "Throw out the life-line" is suggested. Then prayer should be offered for the medical missionaries and their work.

Thakur: a lord; a master.

Prayer Cycle Topics for the Sunday Schools.

The Home and Foreign Societies prepare jointly prayer topics for each Sunday of the year. These are to be used with the prayer in the opening exercise. Send to the Foreign Society for booklet of prayer topics.

YOUNG PEOPLE'S DEPARTMENT.

The Christian Endeavor societies that give to missions are, almost without exception, those that are most helpful to the local work. Young people like to face big problems; assist in the accomplishment of great tasks. Many societies have died because they had no particular reason for living. There is nothing in the world more helpful than a *real* prayer-meeting, but everybody believes that prayer ending with the "amen" amounts to little more than the speaking of the words. There must be an opportunity for definite service.

The following expressions from active Endeavor workers are suggestive. If your society has experienced the same blessing, let us know about it. We want this department to be full of helpful hints for our Endeavorers.

"Our missionary meetings are usually the most interesting. I believe our campaign for helping in the Damoh work has helped considerably in arousing the interest of the young people. The leaders in our society and in other societies I have known are those most interested in missions. I think most decidedly that missionary interest fosters and strengthens the Endeavor Society work."—T. Newton Hill, Beckley, W. Va.

"Is our society stronger and better on account of its missionary activity? Emphatically, yes! Before a missionary department was added we did not seriously assume responsibility as a society. We obligated ourselves for $15 a year for missions each year for a number of years, and it was a burden. The month of September was given over to raising the money (in cash; we never raise any money by means of fairs or festivals).

"We increased the amount to $25 about four years ago, with a like amount for running expenses. The money came easier. The society was better organized, and bills were paid in a business-like way.

"After some study and prayer we increased our mission pledge to $60 a year. As we are composed largely of young people, with very little income, this loomed up as a large amount. We were pleasantly surprised to notice how easy the money comes; not the $60 alone, but $50 more for local work and necessary expenses.

"The result is:

"The more we give, the more we have to give with.

"The society is imbued with the missionary spirit.

"The organization is more compact and much better.

"We are more consecrated.

"We have a definite standard to reach and a definite work required to reach it.

"The society has a much deeper spirituality.

"The spirit is affecting the missionary zeal of the whole church.

"Our influence on others has increased an hundred-fold as a working organization.

"We expect to be able to increase our pledge to $100 in the near future.

"And last, the members are proud of their work and do it cheerfully."

Notes on the Christian Endeavor Topic for Sunday, April 27th.

IV. BIBLE WORK.

Acts 17: 1-12.

We often hear that the Bible is now accessible to practically all the nations of the earth. It is true, and the missionary is the one who has made it so.

Most of the literature of the heathen world is unclean. There are, indeed, some excellent writings in the sacred books of Hinduism, Buddhism, and Confucianism; but at their best they are merely ethical and are intermingled with a vast mass of error, puerility, and superstition. The books in common circulation are usually saturated with heathenism, if not actual immorality. The missionary, therefore, must create a Christian literature. This involves both translation and original composition.

Many lands had no printing-presses before the missionaries entered into them. To-day 160 mission presses are conducted by the Protestant mission boards in various parts of the world, and they issue annually about 400,000,000 pages of a Christian literature and the Word of God.

In our own mission stations we have printing-presses in China, India, the Philippines, and Africa. Millions of pages of literature are turned off and circulated each year. Many of our missionaries must spend much time in literary work.

The printed Bible goes where the living voice can not be heard. It brings its truths to men in the quiet hour. The force of its message is never lessened by controversy or perverted by error. Within a century over 200,000,000 copies of the Bible have been printed in 360 different languages.

"If every missionary were to disappear, God's Word would remain in Asia, a mighty and indestructible power, operating as silently as the sunshine, but containing within itself the stupendous potency of a world's regeneration."

A Chinese bought a Bible and took it to his village. Within three years, solely by the reading of that Bible, a church was established, and the astonished missionaries were summoned to dedicate it.

A Dilemma in the Ninth Inning

A Very Important Factor in This Stage of the Game.

A friend sends this cartoon as illustrating the dilemma in which the Foreign Society finds itself when offerings are taken but not sent in promptly by the churches.

BOOK NOTICES.

THE PERSONAL LIFE OF DAVID LIVINGSTONE. By W. Garden Blaikie, D. D., L. L. D. (Fleming H. Revell Co., New York. Fifty cents.)

This edition of this great Life is from the same plates as the $1.50 edition. The publisher has done the religious world a favor in furnishing this standard work at such a low price.

EFFICIENCY. By John E. Pounds. Christian Board of Publication, St. Louis.

This book consists of five lectures on the why and how of adult-class work. The author is a master, and not an apprentice. He has made good as the organizer and teacher of an adult class in the Hiram Sunday-school. Teachers and ministers will find this book as full of suggestions as an egg is full of meat.

A RAINBOW IN THE RAIN. Jean Carter Cochran. Fleming H. Revell. 50 cents net.

A delightful little story, in diary form, of an American girl whose fiancée went to China as a missionary and died there just as she was to join him. Her grief has embittered her, but she is finally led to give her life to China through the reading of some letters from a Chinese boy to his father, telling of the work and death of her betrothed.

AN AUTOBIOGRAPHY. Alanson Wilcox has written and published an account of his own life. Some good friend defrayed the expense of publication. The author has been in the ministry for half a century. He met most of the leading men in our fellowship in that time. Alanson Wilcox has lived a long and useful life. What he has written will be read by many with interest.

"A West-Pointer in the Land of the Mikado." This is one of the very latest books published by the Fleming H. Revell Company. Mrs. Laura D. Garst is the author. Her book is the Life of Charles E. Garst. Few more fascinating Lives have been written. The West-Pointer was an attractive personality. He had been an officer in the United States Army and resigned to become a missionary. Mrs. Garst knows how to write. In this book she has given ten thousand facts about Japan and about missions. One who takes it up is not likely to lay it down until he has read the last page. The book is well illustrated and beautifully printed. The page is a delight to the eye. The book sells for $1.25.

THE CONSTRUCTIVE QUARTERLY, Silas McBee, editor, promises to fill a long-felt need in the realm of Christian unity, literature, and discussion. The first issue is strong and constructive. The policy of the magazine is thus stated by the editor: *The Quarterly* stands for the entire body of Christianity. It provides a platform from which leaders in scholarship and action of all nations and all churches—Greek, Roman, Anglican, Protestant—address the world, without sectarian animus with regard to their work and progress. The focus-point for these widely separated outlooks is the common leadership of Christ. The daring of the editorial policy is without precedent: to bring together men of eminence historically hostile in theology; to afford them an opportunity for explaining their intellectual position and what it is doing for the revelation of Christ to men; to claim as a common ground for sympathetic hearing their common Christianity. Two conditions are imposed: First, that the faith and work and thought of each communion shall be presented in its absolute integrity, including and not avoiding differences; and second, that no attack with polemical animus shall be made on others. The magazine is published quarterly by the George H. Doran Company, 38 West Thirty-second Street, New York, at $2.50 per annum.